NAVY CHAPLAINS BULLETIN

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Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
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CHIEF OF CHAPLAINS

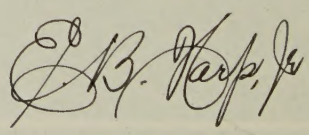
EASTER 1955

Although we are confronted with many problems and disorders that still beset our disturbed age, this joyous Easter season should be for each of us one of peace and hope. The concepts 'peace' and 'hope' are the great affirmations that the Easter message has always proclaimed. This year they are of particular significance, especially at this crucial point of history. The same victorious and captivating message, heard since the very beginning of our Christian era, will be proclaimed again that 'evil has been defeated and Christ has won.'

There are many who feel, and obviously so, that the forces of evil have not been defeated; that the darkness of Calvary enshrouds us still. Christ's message of truth, goodness and love has not gained universal acceptance. Today, opposing forces are making a desperate bid for the minds and souls of men. That is why we call ours a crucial age, for victory still hangs in the balance.

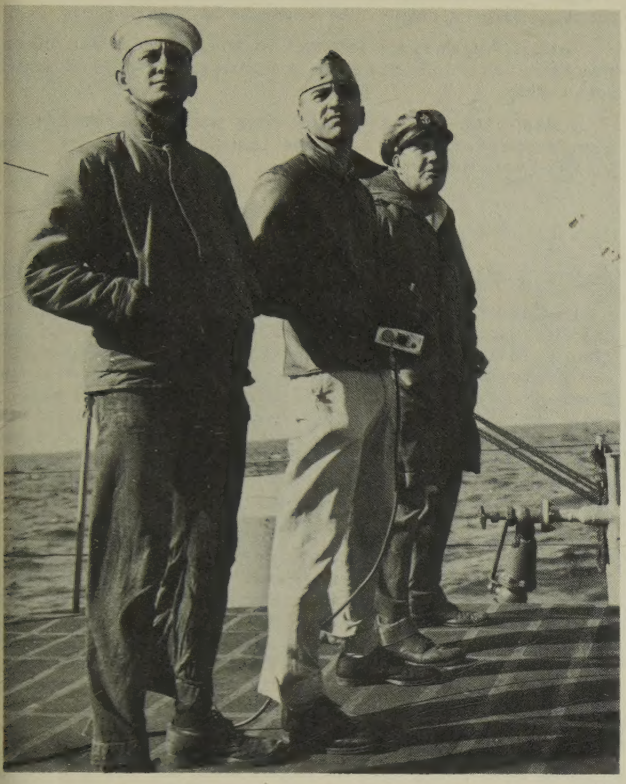
Out on the horizon, however, lights can be seen--and their radiance grows ever brighter. We can see that Christ's Gospel is slowly but surely taking hold. Pride and prejudices are breaking down. Selfishness is giving way to charity and vindictiveness is gradually being overcome by love. And that should be for each of us both peace and hope.

As the light of another Easter dawns upon an anxious world, let us share in the hope that our efforts may be part of God's plan in triumphing over the forces of evil.



E. B. HARP JR.
Chief of Chaplains

Cover Picture: Easter Sunrise Service on a Pacific Island.



Psalm 10, God the Saviour of Men In Distress.

They who sailed the sea in ships, trading on deep waters,

These saw the works of the Lord and his wonders in the abyss.

His command raised up a storm wind which tossed its waves on high.

They mounted up to heaven; they sank to the depths; their hearts melted in their plight.

They reeled and staggered like drunken men, and all their skill was swallowed up.

They cried to the Lord in their distress; from their straits he rescued them.

He hushed the storm to a gentle breeze, and the billows of the sea were stilled;

They rejoiced that they were calmed, and He brought them to their desired haven.

Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men.

✯ By request, Captain James H. Flatley, USN, Commanding Officer, Naval Air Station, Norfolk, Virginia, has written this article on the Navy Chaplain.

The Line Views The Chaplain

MISSION ON THE HIGH SEAS

Preparing for an article for this publication is a tough assignment for anyone. It is particularly difficult for me because I feel completely inadequate. At the same time I would like to say to my many good friends in the Chaplain Corps that I am sure they will understand and overlook my short comings. Actually, I have so much confidence in our Navy Chaplains and so much respect for them and their accomplishments that I find it difficult to select an approach that will be reasonably constructive.

Chaplain's Position

I am sure that if I were a Navy Chaplain I would welcome most from a line officer his honest estimate of my relationship to the Navy and how I can make the greatest contribution to the men and women in uniform. With this in mind I will start off by discussing my idea of the chaplain's position in the Navy.

In the first place, the Navy Chaplain's position is unique. He is, in effect, a non-combatant in a combatant organization. His total loyalty and devotion should be directed entirely to the personnel in uniform. To him the spiritual welfare of the lowest seaman is just as important as the spiritual welfare of a four star admiral. He is, first, last and always a man of God. He need have no interest whatsoever in the profession of arms. He wears a military uniform rather than a cassock only because of custom and because the uniform is a practical garb. He has military rank because it gives him the necessary prestige and is a convenient method of providing him a graduated income.

Man of God

The Navy Chaplain is a man of God in what is basically a grim profession. His field of labor is the whole world. He enjoys no permanence of location. He has no home in the sense that we understand a home. Much of the time he has no formal church structure in which to preach and pray. At the same time he has no financial problems to spur him on to greater zeal. He is often without the moral support and companionship of other clergymen. In other words the Navy Chaplain has all of the spiritual problems of any clergyman but practically none of the aids available to men of the cloth working in civilian communities. And yet, in spite of these obstacles the Navy Chaplain has opportunities that no other field of spiritual endeavor has to offer. His most important assets of course, are the 800,000 young sailors and marines who comprise his parish. All of you know that these young people constitute the most fruitful mission field in all the world. You know that they are responsive and sympathetic towards their chaplain, if you are capable of reaching them spiritually.

The Challenge

What a great and inspiring challenge this must be for a minister of God. One of the greatest opportunities to do good on this earth is to be faced in this naval ministry. And yet I am sure that many a young chaplain who reads this will wonder if I know whereof I talk. For I am sure that at times our chaplains become very disheartened. I am sure that at times the strongest of you are tempted to sit down and write out your resignation from the service. I pray that none of you ever will, for the simple reason that the Navy needs you more than they need any other specialist. It needs your spiritual guidance in peace as well as in war. The admiral needs it just as much as the seaman needs it. For after all, our entire effort from a military point of view is directed towards preserving the freedom of men at home and abroad. We need to be reminded continually that our only purpose in life is to perpetuate the dignity of man. Our only true inspiration is

Love of God and respect for the rights of God's greatest creation, man himself.

A Mother's Trust

My mother who is a very devout and holy woman is visiting me at this time. She has had very little actual contact with the Navy, as she comes from a small town in the Midwest. I told her that I had been asked to write this paper. I requested that she give me her impression of the Navy Chaplain, his importance and his responsibilities. Here is what she wrote about you.

"This is my tribute to the Navy Chaplain, whose parish, the high seas, is one of the greatest missionary fields in all the world. His parishoners come by the thousands from every walk in life--separated from home and loved ones. They are anxious for the interest and guidance of their chaplains. Your problems are as varied as the personalities of the individuals who come to you for counsel. More often than not you labor alone bereft of the advice and companionship of other chaplains.

Guidance and Concern

"Although I have had very little association with the Navy Chaplain I feel that I am qualified to express personal appreciation for your wonderful work and also praise your zeal and faithfulness to your arduous duties. I have observed the young men and women with whom you labor. They who are dependent on you for guidance and advice both aboard ships and in the ports of call. Many of them, young fathers, suffering from worry and loneliness for their distant families. I sense how much your wise and mature counsel must be to them. I have watched the men of the Navy approaching their chapels on Sunday morning. I have been impressed with their devotion and reverence which has been inspirational to me, a layman. And as I watched them I have thought how great indeed would be the joy of their loved ones at home if they could see their children attending to their religious duties. I am sure that God is greatly pleased with them and with you, their chaplains.

"Everyone should share in the chaplains' task of saving men's souls, for we are all laborers in God's vineyard. And so not only the chaplains, but also each officer and enlisted man should do his part in this never-ending work of mercy. I salute the Navy Chaplains and will daily pray that God will give you the spiritual graces you need to guide the young and the old, who so proudly wear the Navy blue and who mean so much to our great country. God bless you!"

Words of Advice

And now I wish to pay my own tribute to the missionaries of the high seas as follows:

If I were asked to give one word of advice to a Navy Chaplain that word would be, Persevere.

If I were asked to express in one word my feelings toward Navy Chaplains that word would be, Gratitude.

If I were asked to describe in one word my idea of a Navy Chaplain's most important quality that word would be, Sincerity.

If I could call down upon each Navy Chaplain one virtue that virtue would be, Steadfastness of Purpose.

If I could inspire in each Navy Chaplain just one attribute that attribute would be, Self-Sacrifice.

If I could offer one gift to each Navy Chaplain that gift would be The Respect of Every Man.

If I could suggest to all Navy Chaplains just one word that must be common to all of their sermons that one word would be, God.

If I could say but one word to every Navy Chaplain that word would be, Thanks.

In closing I quote from a memorial window presented by my class of 1929 to the Naval Academy Chapel. Our window depicts the Sea as a Place of Ministry with Chr teaching from a ship. The verse is St. Mark IV:1:

"And He began again to teach by the seaside; and the was gathered unto Him a great multitude so that He enter into a ship...."

It has been a pleasure to visit with you even in th very impersonal way. I hope that your labors will blessed with success.

★ ★ ★ ★ ★

Sailors Are Padres to Vietnamese Refuge

As Cardinal Spellman pointed out during his recent vi to Indo-China, the U. S. Navy has written an epoch-maki chapter in the annals of humanitarian service in this lar ext overseas movement of refugees. The Amphibio Force Pacific Fleet, including MSTS vessels, was pri leged to write this chapter "not so much in words l rather in the living breathing sympathy and helpfulne of American officers and men reaching out to relieve h man misery and suffering." So stated Chaplain E. Barnes, Force Chaplain of PhibPac.

"Passage to Freedom," as it was dubbed, was an ef cient and brilliantly handled operation. Its noteworth ness, however, is better expressed by the words of Cha lain Barnes. "What really thrilled me was to see a gr naval organization adapt its proven warfare equipm and methods to this unique mission. During the cou of the Operation, five of our chaplains were involv All reports revealed high appreciation for the outstandi contribution made by the chaplains."

Report From USS Bayfield

One interesting account comes from the USS Bayfie submitted by Captain H. C. Wood, Staff Chaplain, MS

Enroute--The 320 bluejackets in this ship have be accepted as full-fledged priests. None of them has ev been to divinity school. And none of them, as yet, h turned his collar backwards or worn a cassock. Neve theless these sailors are practicing like ministers. Th have an enthusiastic congregation of our two-thousa Catholic Vietnamese refugees. It is the members of t congregation who, in their own way, have ordained 320 enlisted men of the USS Bayfield.

The refugees recently fled from the hills and r paddies of Tonkin. Running from the Communists, seve hundred thousand Vietnamese sought refuge and freed of worship in South Vietnam. Transporting them is U. S. Navy's Operation "Passage to Freedom".

The 2000 refugees in this ship are mostly old and s or are young children. They arrived here in pitiful c dition following a tortuous journey by crowded truck on the hot deck of a French landing ship. They had li to eat or drink for twelve hours. The temperature to has been 101 degrees. Some of the refugees had to carried aboard. The others staggered across the ga way carrying all their possessions on their backs. Roll their eyes and biting their lips, they came with obvi fear in their hearts. They did not know what to expe The Communists had spread propaganda that the Ame cans would beat them and throw them overboard.

One of the first to reach the deck of the American s was an eight-year old girl with her three-year old brot strapped to her back. Mud was caked on her legs arms. The only clean part of her was the path made tears rolling down her cheeks. As she reached the quart deck, she was met by the biggest man of the Bayfie David Bollingham, EN1, of New Orleans. Bollingh was head of the enlisted men's reception committee.

"Why bless my soul," said the 250 pounder, "If aren't the prettiest little gal I've ever seen."

The girl, tense and frightened turned to a Vietnam

Continued on pag

THE PHILOSOPHY OF APPRECIATION

By Phillips P. Elliott
Minister, First Presbyterian Church, Brooklyn

In the city of Chiangmai in northern Thailand, there are more than eighty Buddhist temples. To one of them, of singular beauty, I went at the vesper hour, in the company of Kenneth Wells, principal of Prince Royal's College. The priests in their yellow robes were coming across the courtyard from their dwelling to the temple. As we stood at the side door, we could see many of them already seated on the floor before the image of the Buddha. One of the priests, an elderly man, came up to us and with sharpness in his voice, asked something which I of course could not understand. Dr. Wells replied to him briefly and quietly, and at his words the priest's attitude changed completely. Bowing slightly in a gesture of welcome, he indicated that we might enter the temple if we desired. When we left I asked my friend what had taken place in that brief conversation. The priest had asked: "What are you doing here?", and Dr. Wells had replied simply, "We come to admire." Those words and that approach were enough to transform hostility into welcome.

This incident seemed to me to be the key to a whole attitude toward life. If the heart of a stern Buddhist priest, hostile in the presence of those whom he took to be western tourists, could melt so quickly before the mood of appreciation, what might not happen to the whole of human society if that spirit became dominant? We are thinking, therefore, of how we may achieve a philosophy of appreciation.

AN ATTITUDE

"Philosophy" is a big word to apply to such a simple theme. Yet, by one definition philosophy simply means "the system which a person forms for the conduct of life." Each life achieves a certain mood, or bent, or attitude. Without calling it such, it is the philosophy of life of the individual. It takes control when no other factor is pressing hard; it gives the direction, even though it be only a drifting, of the personality. Once it is formed, it is hard to change, for it has emotional as well as intellectual aspects. A man may have a philosophy of alarm or worry. A person may approach life critically, finding here and there objects which he resents and opposes. The objects are removed, but he finds others, for the system which he has formed for the conduct of his life, that is, his philosophy, still has control. So with appreciation. It comes to admire, it looks for the good, and even when there seem to be present only such elements as are unworthy of any admiration, it searches until it finds the others, and goes on appreciating still.

DISCRETIONARY USE

Now it is asking a good deal of human nature to achieve this spirit. Spasmodic gleams may come to light up the sombre self-interest which is the natural mood and setting of most lives. Now and then we will see something which we are constrained to applaud. Appreciation is forced out of us by the sheer courage and skill with which our colleagues sometimes adorn their lives. But we live, we say, in a competitive era, and that is true regardless of the economy of the moment. People are together, all striving for a living, for advancement, for recognition, for some kind of power. Every man is a competitor to his fellow. One may and should admire what his competitor is doing, but he cannot go on admiring and appreciating indefinitely. There comes a time when the appreciation must stop and self-interest be resumed. If a man does not have regard for himself, he will lose out. He would like to do those things which command the appreciation of his brethren, and he cannot thus build up his own edifice if he is to spend all his time and strength in admiration for others. The attitude of appreciation, worthy though it is, is not an easy one to achieve as a philosophy of life.

Moreover, the fact remains that life is not very admirable in many of its aspects. In some events, in some persons, there is a great deal of evil, and surely one is not to stress the good to such an extent that the evil is overlooked. Most people would say that they prefer a philosophy of realism, looking at the sordid facts of life

clearly and unflinchingly, facing them, conquering them if possible, but in no case devoting themselves so completely to the attitude of appreciation that reality is obscured. Let appreciation be present, but as the icing on the cake, the cream in the coffee, the spume on the wave. It will not do as a philosophy of life.

AMONG INDIVIDUALS

Yet no mood in the developing individual is more natural than that of appreciation. The child, the boy, the man must have someone, something, to admire. The child of a contemptible father looks persistently and pathetically past the profanity and drunkenness, in order to find the things which can persuade or compel him to admire his father. Our mood toward our world is one of determined appreciation. Classes in the appreciation of music, of art, of drama, abound. Perhaps the new classes in counselling, in personal problems, are the forerunners of similar opportunities for the appreciation of persons. For we are essentially intrigued by one another, by "the hidden depths of many a heart," and the talents which seem to lie just beneath the surface. We know that we shall not bring out these gifts save by appreciation. They cannot be ordered out, forced out, shouted out. They can only be admired out.

CHAPLAINS

Every pastor knows this same opportunity and hopes that he may see and seize it, the opportunity of seeing abilities, timid and tenuous, in the life of this child or this man, still deep buried but none the less there, and then by appreciation, by indicating an awareness of what is there and admiration for it, bringing it out so that a life of great usefulness begins its course.

For it is at this point of appreciation that the redemptive influences have their best opening into human life. If one can find the good in others, and admire it, he has entrance for more goodness. Like answers to like. The milk of human kindness runs off the hard crust of most personalities unless it finds an opening revealed by appreciation, a place which has been discerned by careful and loving eyes, where there is something decent, or even something noble. Find the good and you have found the way by which more good may enter. (A portion of the article which appeared in "The Presbyterian Tribune")

Another Sign of Appreciation

A hand painted scroll, written in Korean characters, was presented to Captain K. L. Nutting in gratitude for donations of clothing and food made by his ship to the inhabitants of Inchon. Alongside the Korean characters the scroll carried this rough translation:

"Since you came to Korea as a member of U. N. Forces for the unification of Korea and the Peace of the World, you have presented the wonderful merit and have rendered the splendid meritorious service for the security of this provincial public order which so under the confusion.

"Especially taking a great attention to the accomodation of war orphans, you have also contributed an unsparing help both materially and spiritually to the maintenance of National Police War Orphanage.

"In the result of your noble leading and assistance, we was remarkably advanced on our Orphanage Management.

"Therefore, we are presenting the remembrance and the letter of thanks to you in order to express the thanks, remembering permanently your clear help to us."

Capt. Lee Yun Hong
Conductor of Women
Police Orphanage - Inchon

"WHEN SAW WE THEE NAKED AND CLOTHED THEE?

How many pounds of clothing and how much money the American people and servicemen have donated to the war-stricken South Korean people probably will never be known. Without fanfare sailors, soldiers, Marines and airmen have shared what they have. They saw the need and they wholeheartedly gave of their own. This particular chapter of the conduct of Americans in Korea (and in Vietnam and Japan) loudly counteracts the widely publicized actions which are belabored to point out the demoralization of American youth.

Many Navy chaplains have organized drives to build hospitals, schools, and orphanages in Korea. Their appeals to home folks met the desire of our citizens to help. The flow of food, clothing and money still continues.

One such chaplain recently received a rather unique form of gratitude from the members of the Korean village of Kalkok-ni. Chaplain Edward R. Martineau was the honored recipient of an ancient Korean ceremony. Dressed in the costume of a revered patriarch, Chaplain Martineau seated himself cross-legged behind a low table for the ceremony of Hun Jok (Drinking of the Chalice). On the table before him were the traditional food offerings of the villagers. It was not only to Chaplain Martineau that the honor and appreciation was made, but to the countless servicemen and friends at home to whom were expressed the thanks symbolized in Chaplain Martineau's presence.

According to reports from the Waterbury (Conn.) American, where the brother of the Chaplain organized the drive for donations, over fifty tons of clothing had been sent from this country for the Chaplain to distribute.

The deep impression made upon thousands of Asian youngsters by the sharing of American service personnel may well become the strongest force for international goodwill made in these times.

The Hand That Rocks the Cradle

By J. J. Arnold, LTJG, ChC, USNR

It is safe to say that the average child of America lacks very little of the material things of life. Most parents are anxious to see their children get the very best. Mother will do without a new coat, or dad will wear his old shoes a little longer in order to get the new bicycle junior wants for his birthday. Such parental love is wholesome and wonderful to behold. It was probably of such a spirit of self sacrifice that Our Lord was thinking of when he said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your father who is in heaven give good gifts unto them that ask him."

In seeking to do good for their children, many parents forget to teach them the Good. While the children of our generation have a high standard of living, in reality they many times are poor as compared with the children of our founding fathers. For after a moment's consideration it becomes clear that a set of electric trains is a poor substitute for a living faith in God. We find much parental love in our day, perhaps as much as ever before, but much of it is misguided into seeking things which have no abiding value.

It was not too long ago that most children had a "Sunday Suit." This suit was worn to Church and Sunday School, and then carefully hung up for wear on the next Lord's Day. Of course today children generally have more clothing than they can wear. Or, to put it another way, children now have a "Sunday Suit" for every day of the week. But how much more fortunate was the lad who had but one than the child who may have a dozen "Sunday Suits" in his closet, yet whose shadow never darkens the Church door.

Parents still love their children as much as our forefathers loved theirs. Most parents want to see that their children receive the very best that life can offer. The task then that confronts the Chaplain, as well as every earnest Christian, is to attempt to give parents a good sense of values. The future of America lies with the homes of today. For it is still as true as ever: "The hand that rocks the cradle rules the world."

Children Need Training

In the Bible we are told: "Train up a child in the way he should go and when he is old he shall not depart from it." From this verse it is obvious that children need training. It may seem trite to make such a statement, yet many people today live as though that were not true. There are parents who act as though they expected their children to grow without any care or cultivation on the parents part.

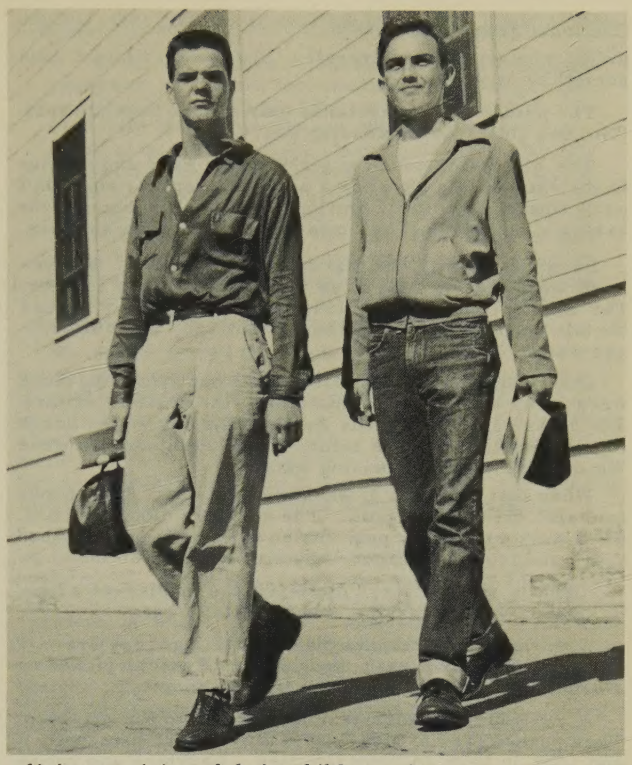
More strange that this attitude however is the attitude of the parent who trains a child well in all things save religion and morality. The child is sent to the best school, where he is taught to appreciate the very finest that our culture can offer. He is able to recite the Gettysburg Address which freed the American slave, but never hears of the Christ who died on Calvary to free men from the slavery of sin.

Such parents seem to have the attitude that the child will pick up any religion or morality he needs as he goes through life. But isn't that expecting quite a bit? Just how well would a child read were he never to receive any formal teaching in reading but "Catch as catch can?" He would most assuredly remain among the ranks of the illiterate. So too, a child who is not adequately trained in the things of God, will grow up to be a religious and moral illiterate.

Schools and colleges have arisen at a tremendous rate throughout our great land. But a man who has been educated only in the mind, and has not had his heart warmed by the message of God, is a dangerous creature. Education without religion is a body without a soul.

Christian Training Begins At Home

In the Bible the parents are held responsible for the religious training of their children. It is a vocation in itself to train up a child in the Fear of the Lord. For this reason it is so important that young people who contemplate marriage are of one mind on religious matters.



Before the wedding encourage the couple to faithfully attend the House of God. The Family Altar should be found in every American home. Many times the giving of a day by day devotional, or daily Bible reading schedule can be the means of establishing devotions in some serviceman's home. This then is the time to impress upon them the fact that "The family that prays together stays together."

When a Chaplain is called upon to baptize an infant, once again he has the opportunity to tell parents of their obligations to teach their children the things of God. For parents who have children baptized must promise to pray for their children, teach them to pray, and train them in all holy living. It is unfair for any minister or Chaplain to baptize a child without first explaining to the parents the great obligation which it lays upon them. Here is a wonderful opportunity for the Chaplain to visit the service couple and urge them to have a truly Christian home where their children may learn to know and love Our Saviour.

The Chaplain works with men and women who have already been trained well, some not so well. The men and women with whom we work either already have, or are soon going to establish homes of their own. It is these homes which we must seek to make Christian. For from these homes will come the boys and girls who someday will rule America.

As The Twig Is Bent

Perhaps it may seem that too much emphasis has been placed upon the seemingly simple task of teaching our children about God. Yet the tragic fact is that it seems so simple many people neglect it. The little lad who is now learning "Jesus loves me this I know" on his daddy's knee, may someday have the power over the lives of millions of people. But will he have the moral capacity to handle it all right? Probably so, if his dad continues to take time to teach him of the things of God. But if not, then what hope is there for humanity--for, "as the twig is bent so grows the tree." Our children must be pointed Godward if we are to survive.

Continued from page 3

priest who acted as interpreter. She asked, "Have I done something wrong?"

The priest who understands only a little English, said, "No, my child, he is blessing you."

The big sailor took the girl's small hand and led her to the shower. He gave her a piece of soap, but she didn't know what to do with it. Smiling gently Bollingham set the example by washing her own hands and arms and face.

Laughing happily, the girl ran to her mother. She related what the big American "priest" had done for her. The mother did not quite understand and proudly spread the tale that the children had been "baptized" in the American way."

Other children requested American baptism. And there were many willing assistants among the Bayfield sailors. The older refugees joined. Between the salt water hoses topside and the showers below, the 2000 Vietnamese were "immersed" in the cleansing water.

When that was over it was time for dinner. Navy cooks laid rice out in large pots. The refugees didn't touch it. They were waiting for permission to eat. They just stood there and looked, their mouths watering.

"What's the matter," muttered the master-at-arms, "These guys are starving, yet they won't eat."

Someone said, "Perhaps they are waiting to say Grace." One of the sailors said the grace in French, picked up a handful of rice and stuffed it into his mouth.

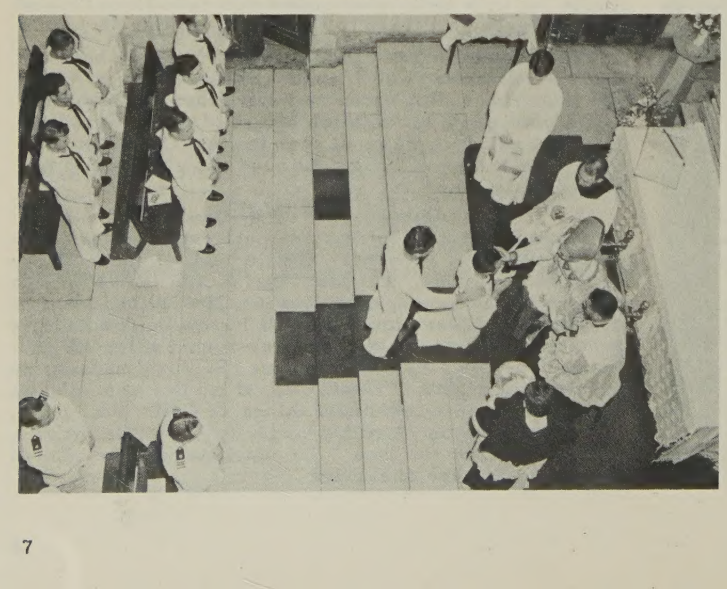
A murmur of understanding rose from the refugees. They rushed for the rice. They filled their hats with it and took it back to their families. Laughter and eating noises echoed through the compartment.

After dinner the sailors played games with the children. Parents watched contentedly. One old Vietnamese lady said, "The Communists told us lies. They said that the Americans would send soldiers to take us away and beat us. Instead, the Americans came with a shipful of kindly young priests. Already even in a few hours, they have blessed us and our food, baptized us in the American way, given us supper, and made friends with us."

Now when the refugees in the USS Bayfield speak to an American sailor they address him as "padre". And when that name is mentioned, 320 bluejackets jump to give assistance. A few are getting in the habit of answering, "yes, my child."

One of the refugees asked why the American priests don't wear black cassocks. The sailors tried to explain that they were not real ministers but only laymen trying to treat their friends by the Golden Rule.

But that did not convince the grateful Vietnamese. They still speak to the sailors in the USS Bayfield as "padres".



☆ AMERICAN

For many sailors returning from one of the ranean cruises life has taken on a new mean difference is that the hand of ancient history ha like manner touched them. These sailors are folks. Some come from historic parts of New others claim their ancestry from settlers in the B Country. Yet others proudly call off names of Kansas named for their forebearers. What ha to them the center of history has shifted because been where the ancient culture of Europe and East is preserved, history seen in the ruins of t culture, the Roman Empire, the castles of Spain lore-laden streets of Algiers.

Chaplains on every Navy ship work along wit Service Officers in arranging sightseeing trips of course are enjoyable and instructive, especi a background resume has been given the ship's before arrival at that port. More impressive a to the heart of chaplains is the relating of ancie with the living stream of religion. Interest in t lacking amongst the sailors.

During a tour of Athens the tale is retold to t the legendary Gods, the games, the desire for t cultural heights which this city brought into wor lation. The sailors wander amidst the remains of roads and theaters. Then as evening approac might climb to the top of Mars Hill sitting down a ruins of the Acropolis. So much they have see they have trudged, so many facts of history t heard that they can only sit down and gaze out city. The shadows darken in the columns of th beside them. The chaplain talks. These sailor dreamers. However the mystery of past civiliz compass them. It was here on this spot that addressed the sages of patriarchal Greece. As lain goes on with the story they can almost feel th The world is asking Paul, "What is this strange you preach about the resurrection and Jesus?" plies that the Athenians are superstitious. Th listen, "We trust in the skill of our hands. T age, the cunningness of our legalities, the stren armies are our trust." The world gropes be opposed forces. Words of Paul echoed again. made of one blood all nations of men for to dw the face of the earth. . . . that they should seek the for in him we live and move and have our being. much then as we are the offsprings of God, we to think that the Godhead is like unto gold, or s stone, or atomic power, or military strength, art and man's device."

RS' ODYSSEY ☆

kness came quickly. The sailors prepared to re-
the ship. A thought haunted them. The chaplain
l it out. "The broken remains of ancient Greece
e," he said, "the spirit of Paul you feel, powerful
ve. They scoffed at Paul but his preaching about
ıd hope, courage and duty, sacrifice and joy still
es men's hearts."

ther trips American sailors visit Caesarea Phillipi
ece. They stand in the ruins of the ancient market
listening to the story, which they may have heard
day School students, about Paul and Silas being
. They are standing right on the spot where that
ook place. It is real. Close by them are the ruins
hristian Church erected in Philippi. Later they
along the Appian Way. Stopping at a fenced-in dun-
ey again hear the account of Paul's imprisonment.
eputed that this very dungeon is where he and Silas
eld prisoners.

In Portugal

ıt Roman Catholic sailor will forget the experience
Church of Corpo Santo in Lisbon, Portugal when a
of 27 from the USS Coral Sea received the Sacrament
firmation from the hands of the Most Rev. Manuel
ntos Rocha? Surely the world is one.

o in Lisbon, American Jewish sailors visited an
t Synagogue. They joined the congregation. The
s and chants united them with their fathers and
rchs.

testant church parties visited and worshipped with
gations in Spain, Algiers, Rome, Turkey. Through
n the Americans began to realize that there was a
r unity than through pacts, alliances, power, or
It is religion.

e world famous Shrine in Fatima, Portugal, awe-
ed sailors visiting the Chapel of the Apparitions and
ısilica. Special blessings from His Holiness, the
n Rome, were received. The wonder, the devotion,
th of Christians deeply moved the young Americans.

ere are countless stories of the experiences of sail-
siting the ancient scenes of Western culture. Even
t many sailors remained unmoved by these tours.
et, as happens, a few have been inspired to a deeper
ciation of history. Like the little leaven working
h the whole lump, these men return home and to
communities and say, "I was there." Life and its
ısibilities take on a richer challenge and sense of
on.

PROOF-OF-THE-PUDDING CHARACTER EDUCATION

"From experience at sea and from the command viewpoint, individual responsibility and competence are absolutely essential for satisfying results." So said CDR Henry Dusinberre, USN, recently in command of an MSTS tanker. Commenting on the Navy's Character Education Program to Chaplain Frank R. Hamilton at Norfolk, Va., CDR Dusinberre was referring to a commanding officer's experience as the officer responsible for the lives, action and morals of Navymen. The commander gives below his observations on the ship's sea phase, reinforcing the aims set forth in the Character Education Program.

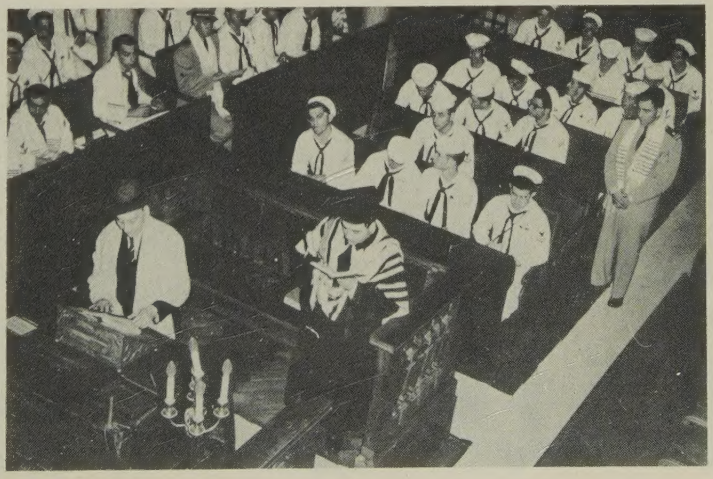
We never stayed in port more than two or three days except for boiler overhaul periods. We maintained however that there was no reason why every man shouldn't be able to go ashore, have a good time, get everything accomplished that he wanted to, enjoy himself and at the same time stay out of trouble with the shore patrol. As far as we were concerned, no shore patrol was needed. The boys behaved themselves without supervision.

We had mast cases, of course, but as we looked back we found we had run ten months with no shore patrol reports at all. As to personal competence, we maintained that every man should get himself squared away with the situation in which he lived. This was particularly true of mast cases which, in effect, showed that the man couldn't, wouldn't or didn't get along with somebody. If the man received punishment, that put him back six months in his advancement in rating. Briefly, we expected each man, by himself, of himself, and without supervision or somebody telling him to, to get himself squared away with his shipmates, with his division, with his ship, and with his wife, with his sweetheart, with his creditors and with anyone else involved. Then further, we expected him to do a good job and make something out of himself, for his own sake, if nothing more. If he did make something out of himself, it would help his family too, and his division, and the ship, and the Navy and the country. Every time he got into trouble he made work for somebody else. If he had trouble that he couldn't settle himself, there were plenty of people to help him get himself squared away.

Ordering

Notice that we didn't take the advancement-in-rating program on the basis of "you do what you're told to." We hoped that he had progressed from the Message to Garcia idea where a man does what he is told to without question, even though competently. You can train horses and dogs to do that, and they will do it. We were working with human beings and what we tried to do was to help the men figure the situation out for themselves, and if they came

Continued on page 14



First Fleet-Wide Conference of Religious Lay-Leaders

A group of 149 Navymen, from seaman to captain, met in Frazier Hall, Norfolk, with 49 chaplains on 16 December to discuss the Atlantic Fleet's religious lay-leader program. The conference was the first fleet-wide gathering for this purpose in Navy history. The Atlantic Fleet's Commander-in-Chief, VADM Jerauld Wright, USN, called the conference. Atlantic Fleet Chaplain, Captain R. R. Marken set up the one-day conference under the chairmanship of Captain E. H. Redman, Staff Chaplain Fleet Marine Force Atlantic. The purpose was to inform and instruct religious lay-leaders in conducting religious services aboard ships at sea when the ministry of a chaplain is not available.

Lay-Leaders and Chaplains

Heretofore there have been small groups of lay-leaders called together, but never on a fleet level nor with the representatives of the Protestant, Roman Catholic, and Jewish groups together. As many of the Atlantic Fleet chaplains as were able also attended the conference an retreat.

Lay-leadership Not New to Navy

The Lay-leader Program within the Navy is not new. However, its present extent and activity is both an indication of the movement in American churches and of the interest and concern in the Navy for spiritual matters. Within the Atlantic Fleet over a recent six month's period there were 2209 lay-led worship services at sea with an attendance of 53,761. (Protestant, Roman Catholic and Jewish).

Navy Responsible for Religion

The Navy has always held the spiritual and moral welfare of its personnel to be a responsibility of the command. In early Navy History the commanding officer of a ship would either himself conduct prayers while at sea or appoint some "worthy" member of the crew to act as "chaplain." In time, clergymen were made part of the staff on larger ships to provide a full ministry to Navy men. Even at the present time there are many ships too small to have a chaplain aboard. Quite naturally a spontaneous religious activity has grown aboard these smaller ships, for sailors have traditionally felt the reality of God.

Sponsored by Chaplains

The lay-leaders have been encouraged and assisted within the various Navy groupings of ships. Chaplains have been strategically placed on the staff of the group commands. Under direction of the group Command the chaplains become "Circuit Riders" spending several weeks on each smaller ship. During their visitation they have organized and informed those men whom the ship's captain appointed as an outstanding and consecrated man to be the "lay-leader," for both Protestants and Roman Catholics. Where there are men of the Jewish faith a similar plan has been put into operation for them.

During the Jewish High Holy Days, there were many ships at sea without chaplains which held the traditional Seder meal with Kosher food and drink. This had been supplied by the Fleet Chaplain.

Necessary Control

In their enthusiasm some lay-leaders assume that their responsibility went beyond organizing and assisting their shipmates in worship. This misunderstanding was brought up at the conference in Norfolk to all the lay-leaders.

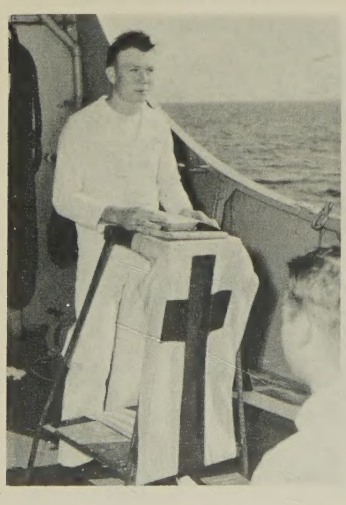
Lay-leaders Are Appointed Not as Chaplains

Captain Marken, the Atlantic Fleet Chaplain, addressed the morning meeting where the Protestant, Catholic and Jewish leaders and chaplains were present. The chaplain said that it was the responsibility of the command to pick a man of highest caliber and dedication. A lay-leader must realize that he is functioning as the organizer for his shipmates in their desire for prayer and worship and trust in God. The lay-leader is not a chaplain. He is not an ordained clergyman and is not to act as spiritual advisor or to provide the sacraments.

Chaplain Redman in a later address to the group continued this theme. He said in part that the lay-leader is responsible to arrange for the worship of those who gather for the service. The lay-leader is therefore obligated to his shipmates, and the command which appointed him, not to impose any distinctive characteristic which might be his own denomination's tenet. This in no way compromises one's own religious conscience but rather creates an atmosphere wherein Christians can gather and worship God Almighty yet respecting others' individual approaches.

Experimental Recorded Service Presented

It was pointed out to all present that some organization is necessary and that the chaplains would provide advice and material--such as altars, hymn books, prayers, orders of service, sermons, to the requesting ship. In this connection the Chief of Chaplains, Rear Admiral E. B. Harp, Jr., had delegated his Assistant for Material, Commander J. J. Tubbs, to present an experimental worship service for Protestants. Sponsored by the Westminster Press of Philadelphia with technical advise by Chaplain Tubbs, a typical Protestant worship service was performed and recorded specifically for shipboard use where



no chaplain was present. The intent was to have the ship's men participate in the service as it progressed and not to listen to it as to a radio program. Provision was made for distribution of the service on either printed church folders or mimeographed sheets which gave the hymn words and prayers. Participation in the service was so timed that the lay-leader could "lead" the congregation in singing, and joining in prayer throughout the service. The Protestant group at the conference actually "went through" the service with Chaplain Tubbs acting as the "lay-leader." Diction, tone level, and church organ music, choir and sermon were done with high fidelity, thus providing the clearest and finest possible tape. Many of the lay-leaders commented that they were able to feel that they were at a church service and their participation was genuine and refreshing.

Retreats in the Afternoon

The conference broke into three groups later in the morning and specific instruction was given to the Protestant, Catholic, and Jewish groups pertinent to each alone. Luncheon once again gathered all at Benmoreel Enlisted Mens Recreation Center. In the afternoon spiritual retreats were conducted for each group of lay-leaders and their chaplains. At Frazier Hall the Protestant personnel met in David Adams Memorial Chapel under the retreat master, Chaplain Bradford W. Long. The Roman Catholic personnel met in Our Lady of Victory Chapel under the retreat master, Chaplain John K. Wheaton. Jewish personnel gathered in the Jewish Chapel with Chaplain A. S. Turetsky.

Looking Forward

There wasn't enough time to see and learn more, said one of the "delegates," a Seaman second-class. Another stated that he hoped there would be more such conferences. An officer who had been sent to observe the gathering made it plain that after seeing the fine type of men who were the lay-leaders on other ships, and discovering the interest and assistance and constant guidance of the chaplains, that he would urge his captain to start a program aboard their ship.

The Chief of Chaplains, Rear Admiral E. B. Harp, Jr., sent a special message to the conference. One section of his greetings summed up the general feeling amongst all present:

"It is my earnest hope that this first conference and retreat of chaplains and religious lay leaders may set a pattern which will be followed in the years to come to the enhancement of the religious welfare of the personnel of the United States Navy and Marine Corps, particularly those on smaller ships and at isolated stations to which no chaplain is assigned on a full-time basis."

APPRECIATION FOR ANNIVERSARY OBSERVANCE

By Rear Admiral E. B. Harp, Jr.

Throughout the Naval Establishment Chaplains made special observances of the Corps Anniversary last November. I wish to extend the appreciation and commendation from this office to all those chaplains who joined in making the Anniversary's first official observance a success.

The community of effort once again demonstrates to all the Navy Chaplains' motto, "Cooperation without Compromise."

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"We cannot escape the lesson of history, and we had better read the handwriting on the wall before it is too late, lest our civilization go the way of others. The spiritual health and the welfare of the community, the nation, and the world depend not on scientific progress, or material achievements, but on the stability of the home which is the basic unit of our human society. A true and happy family, a united harmonious home is the purifying influence in society which prevents the world from going bad."--Rt. Reverend Horace W. B. Donegan

★ ★ ★

"Father, whose hand but thine can still the restless waves of thought? No trusted mortal grasp can hold against the shocking surge of wrong, unless our anchor in thy strong calm is cast." --E.E.N.

★ ★ ★

We need both mundane and spiritual education as we never needed it before.

We must profit by the sacrifices of our schoolmates and of all other Americans on the nation's casualty role as we prepare ourselves to meet with equal wisdom, as well as courage, the forces whose dark shadows have fallen across the concept of freedom which was born in this country of ours.--CNO-Adm Robert B. Carney, USN

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CHAPLAIN'S COLUMNS

Sometimes a chaplain wonders if the short column he writes for the local ship or station paper is ever read. Such uncertainty is unfounded. The Chief of Naval Information has been so impressed by the chaplain "editorials" that he suggested an ingathering of these works by the Chief of Chaplains. It is felt that there would be intrinsic value at having several scores of the best editorials bound together at the end of the year. A committee of invited religious and literary specialists would be the selectors. Dissemination of the booklet would be to chaplains, church bodies, student groups, and youth activities. Word has been sent to all Navy chaplains about this project. It has been suggested that the Chief of Chaplains (Pers J-11) be placed on the mailing list of ship and station papers which carry a chaplain's column. There are no grounds for a chaplain to fear that his efforts are wasted in the weekly word of advice and inspiration he provides for naval personnel in the local news sheet.

PACIFIC AMPHIB FORCE LAY LEADER CONFERENCE

At the same time that the Atlantic Fleet lay leaders conference was being held in Norfolk, the Amphibious Force Pacific Chaplain, CDR E. R. Barnes held a conference for that group's layleaders in San Diego. The Force Chaplain stated that interest and participation in the layleadership program continues to grow in the Pacific Amphib Force. It was noted that ranking as well as junior officers are holding worship services on ships without chaplains.

The Leadership Training Conference in San Diego on 15 December numbered 45 representatives. A history of lay leadership was presented to the delegates, the relationship with the command and shipmates and chaplain, as well as the mechanics of forming and conducting services made up the agenda for the day.

"ESCAPE"

The Very Rev. Charles H. Buck, Jr.

Dean of St. Paul's Cathedral, Boston

One day I happened to see in the midst of all the press and crush of a department store, Filene's Basement, a man leaning against a pillar reading a mystery story. He was wearing a heavy overcoat and a muffler and a felt hat, but the book he was reading was apparently so absorbing that he seemed not to notice either his surroundings or his own discomfort. As I watched him I saw that he was not alone. He was with a woman, obviously his wife, who was desperately trying to select several articles of children's clothing from a mountainous heap on a table. Occasionally she would retrieve an article or two and bring it over to the place where he was standing and show it to him for his approval. He would look up for a brief minute without interest, nod his head, and return to his reading. He was not helpful in the least.

I noticed the expression on his wife's face as she turned away from him the last time, and it was an expression of desperation and disgust that bordered on hatred. It was not difficult to fill in the background of that little scene. Here was a man who had been dragged into Filene's Basement because his wife thought that he could help her to shop for the family. He had not wanted to go in the first place and when he had gotten there he had wanted to leave as soon as he could. So, in spite of the fact that it meant unloading his responsibility on his wife, he had devised a means of escape. He had escaped from his surroundings into the pages of a mystery story.

Not long after that, someone I met at a dinner asked me whether I thought there were many people who used religion as a means of escape from the realities of life. I remembered the man in Filene's and I realized that escape to many people means only what it meant to him. Obviously religion does not provide that.

We Need Escape

It is a fact that we need escape. We live in a hurried and anxious world. For too many of us the only realities of life are the duties that occupy us from the time we get up in the morning until we go to bed at night. But man was not made to be a slave to a desk or to parochial busyness. There is a limit to the pressure to which people can be subjected. The records of nervous disorders and of mental breakdowns would seem to give all too clear proof of the fact that when escape is not provided normally, the human personality rebels against the pressure under which it is put and escapes abnormally. It escapes into a world of phantasy and dream. At the same time, it is ridiculously easy to tell the difference between abnormal escape and the kind of escape that God intends people to have from the pressures that destroy.

Pressures Work on Us

One of the things which a clergyman notices about life around him is the fact that a number of people desperately need escape from pressures which threaten to destroy them. Here is a man who dreads to face each new day. Every morning he must fight the traffic for a whole hour in order to get to his office. Every evening when his work is finished he must fight the same traffic in the opposite direction. He arrives home exhausted. His nerves are tied in knots. Traffic may seem a minor annoyance, yet in his case it is the straw that is breaking the camel's back. Sooner or later he will be really ill. Meanwhile, he takes out his resentment on his family. That man needs escape. Here is a young married woman who is chained to her house and her children. Because she lives in a place where young children cannot be trusted to cross streets by themselves, she must take them to school in the morning, pick them up at lunch time, take them back after lunch, and call for them again at the end of the session. This may not seem too much for a mother to do yet to her it is the added burden which she cannot bear. She wishes there were some way in which she could escape. She needs escape. But granted that people like these need escape, where are they to find it?

The Lord Escaped

Christians who are faced with such problems turn naturally for guidance to the example of Jesus. They are not surprised to find that he understood human nature well enough to know that people need the release from pressure that we call escape and that he availed himself of it. Jesus lived under pressures far heavier than those that men must bear. He could not walk through a crowd without having people reach out and pluck at his clothing. He could not walk down the street without being followed by a crowd. He could not stop in a house without being besieged by throngs of people begging him to heal them. Before one has read two pages in the Gospel according to St. Mark one finds a striking example of the way in which he met these pressures. Jesus and the disciples had gone into the city of Capernaum. His fame had reached there ahead of him. People had heard of his wisdom and of the miracles of healing he had performed. The result was that a great crowd gathered at the house where Jesus was staying. Sick people wanted him to lay his hands on them. The well brought the sick on litters to be cured. Some friends of a lame man actually took off part of the roof of the house and lowered him by ropes into the room where Jesus was. All day and into the evening Jesus worked. He did all he was asked. But even his strength had limits. When he had reached the limit he did not force himself beyond it. The morning after the great crush outside the house in Capernaum, the disciples woke up and found that he had gone. He had risen before the sun and gone out quietly into the country. When they found him, he explained to them that he had come away from the press and the crush in order to pray.

On another occasion great crowds followed Jesus to the shore of the Sea of Galilee. In order to teach he had to put out a short distance from the shore in a boat and address the multitudes who thronged the bank. Apparently he taught all day, and still the crowd stayed. Finally at dusk he ordered his disciples to come with him in the boat to the other side of the lake. He had reached the limit of what he could do, so he availed himself of escape. At the end of the Gospel, of course, we find the most striking example of all. It was perfectly clear to him that he was nearing the end of his career. Judas had betrayed him; the other disciples seemed unable to understand that his death was inevitable; and he himself still clung to the hope that somehow it might be possible that the bitter cup of death would pass from him. In that crisis he went to the Garden of Gethsemane. He needed to be alone.

Man and Jesus

Jesus and the man in Filene's Basement are alike in one respect. When the pressure became too heavy they both knew how to escape from the crowd. But there the resemblance stops. For when Jesus escaped from the realities of everyday existence he took refuge in the larger reality of God. Escape in that direction does not destroy a man, it strengthens him to bear the heaviest pressures with which life can burden him. We talk, I think, all too easily about the press and crush of daily affairs as the realities of life. These are secondary realities. The primary reality of life is not the business of everyday living. It is God who gives meaning to life, the whole pattern of life from birth to death, the purpose for which we are placed in the world. And you cannot keep your perspective with regard to this long-range meaning of life if you never get far enough away from the press and crush of the crowd to take a long look. Of course religion is an escape. It is an escape which God himself provides for us, an escape from a smaller reality into a larger reality.

Two Directions

Clergymen like everyone need escape, but there are two directions which that escape can take. We can escape downward or upward. Here is just one example o

the importance of the direction we choose. Take two graduates of a conservatory of music. They are thoroughly trained in music. They are capable of making a living as instrumentalists. They will never be great concert artists. Neither will they ever starve. But the only kind of job they can get is a job playing in a dance orchestra. Night after night, they must play music which is chiefly marked by surface cleverness and utter emptiness beneath that surface. This is not to say that no music written in the popular form is worthy of respect. We all know that some of it is work of a very high order, but most of it is trivial and cheap, written to last for a few weeks and be forgotten. These two men, who have a real musical education and an acquaintance with real music, soon realize that they are condemned to a life of musical starvation, for the music they play cannot possibly satisfy the hunger they feel for music of depth and beauty. They choose different avenues of escape. One of them buys a bottle of whiskey and drinks enough of it to dull the sharpness of his hunger. With all the edges blurred the unpleasant reality is not so hard to bear. He forgets the sort of music for which he hungers and resigns himself to the sort which he plays for a living. He has escaped downward. The other one escapes upward. He buys a ticket to Symphony Hall and goes and listens to the symphony orchestra. There he comes face to face again with the reality of great music. It is far and away greater than anything he can make himself. It is certainly greater than anything that the dance orchestra makes. Listening to it in one sense is painful, for he is reminded of the cheapness of the other. But as he escapes from the narrow and petty reality of the dance orchestra into the larger reaches of Bach and Beethoven and Brahms, the music pours through him and cleanses him and lifts him up. And curiously enough, he can go back to the dance orchestra renewed and refreshed. Instead of playing worse, he will play better. The two men take different ways of escape. One way is to escape to a lower plane of reality. That way lies destruction. The other way is to escape upward into the presence of the ultimate reality. That way lies salvation.

Religious Escape

Is religion an escape? Of course it is an escape. It is the escape which God himself provides for us. For God knows full well that the ultimate realities of life are not fighting with the traffic and shopping in Filene's Basement, or losing ourselves under the deluge of red tape--the ultimate realities of life are the peace of God and good will among men. The Christmas and Easter Gospels are doors flung open, an escape from the pressures of this life into the peace and beauty which is only to be found in the presence of God.

Clergymen, who stand in the particularly sensitive position of leading, need regularly to escape from the consumptive demands upon them into the strengthening Grace of God.

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CHURCH CALLS

All Hands Magazine has been delving into the matter of which words are traditional and authoritative for the announcement of Divine Service aboard ships. Discovering a multitude of variations the matter was finally deposited on the Chief of Chaplains desk for definitive decision. Although there is no "directive" on the form of Church Call, the following "calls" will help Chaplains and ship's captains in their instructions to the Bo's'n.

Advance Announcement

"(Protestant-Catholic-Jewish) divine service will be held on the fantail in (ten) minutes."

Commencement of Worship

"Church Call-Church Call-(Protestant-Catholic-Jewish) service is now being held in (location). The smoking lamp is out. Knock off all card games and unnecessary work. Keep silence about the deck during divine service."

HOME AWAY FROM HOME IN WASHINGTON

The word should be given to all sailors and marines who might be visiting the Nation's Capital concerning the Soldiers, Sailors, Marines, and Airmen's Club.

What It Is

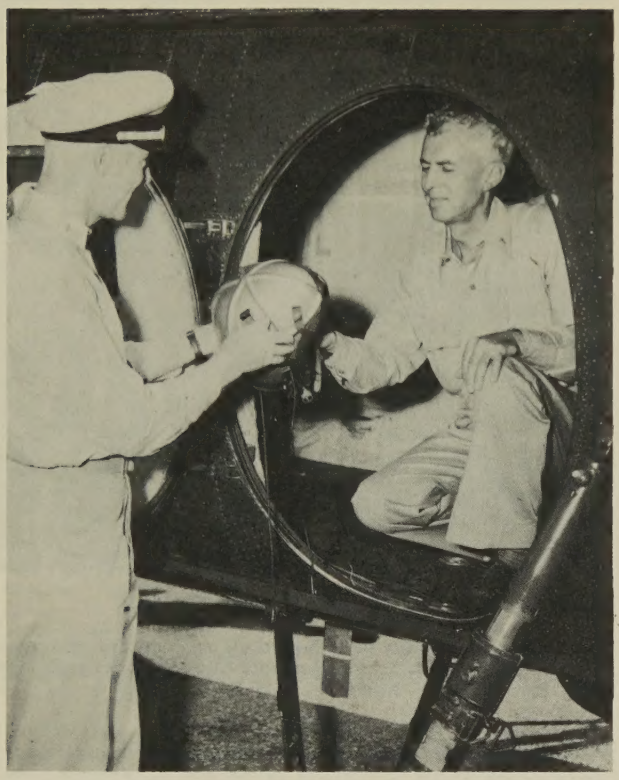
The Womans' Army and Navy League, organized in 1872 by the wives of officers of the Armed Forces, visualized the spiritual and temporal needs of the enlisted men in the Armed Forces. Incorporated under the Laws of the District of Columbia in 1894 and re-incorporated in 1923, the League has grown to a present membership of more than 5,000 women.

The Club, known as the Soldiers, Sailors, Marines, and Airmen's Club, situated at 1015 L Street, N. W., is sponsored and supported entirely by the Womans' Army and Navy League. It is a "Home Away From Home" for enlisted men of all branches of the Armed Forces. Its doors have never been closed since it was opened in 1898 and veterans of the Spanish-American War, the Mexican Border skirmishes, World Wars I and II and the Korean conflict have enjoyed the comfortable and homelike atmosphere. It is the only Club of its kind in the United States owned and operated by service women.

What It Does

The Club offers to servicemen comfortable lodgings and wholesome meals at minimum cost. Overnight accommodations are only one dollar. For relaxation there is an attractive lounge with television and radio; a well stocked Library with the latest books, magazines and daily papers; a recreation room with card tables, piano and pool table; an information desk where helpful assistance about the Nation's Capital can be obtained; a lovely garden Patio for summer-time enjoyment.

In 1954 20,829 men were lodged at the Club and countless others used the facilities offered for just a rest, a bath, or a shave. Although the several hundred beds are usually filled each week-end, there is ample room for those sailors and marines who have leave or liberty during the week. The doors are never closed. The location of the Club is not far from all activities. Due to some confusing name changes of streets right by the Club some servicemen have failed to find the building. If they will just keep on 11th Street and go across Massachusetts Avenue (in spite of seemingly missing L Street) they will find the club. This is a fine operation by service wives for service men. Wide dissemination about the Club ought to be made by all Chaplains.



FROM THE RESERVE DESK

By CDR F. L. McGann (Pers J-122)

o Ensign Probationary Program--This program is expanding in a satisfactory manner. Particularly noteworthy is the effort of the Commandant of the 5th Naval District who has arranged for the establishment of units in several seminaries. Bulletin readers are familiar with the objective of this program whereby seminarians are encouraged to take steps during their years of training towards equipping themselves for the Military Chaplaincy.

o Reserve Procurement--Applications from qualified clergymen for a commission as chaplains in the Navy with the rank of LTJG are solicited, with the understanding that active duty may not be desired by the applicants at the time of the appointment. There is a continuing need for vigorous and well motivated Reserve chaplains who, by participation in current reserve programs, will be in a state of readiness in the event of mobilization.

o Summer Cruises for 1955--District chaplains have received a memorandum soliciting applications for summer cruises during the summer of 1955. As in former years, these cruises will prove to be interesting and worthwhile experiences and will offer many opportunities for service on the part of our chaplains. A board will convene in the Chaplains Division in early April to consider applications, after which nominees will be promptly notified.

o Naval Reserve Chaplain Corps Companies--Under the guidance and direction of the District chaplains, our Chaplain Corps Units are prospering. New curriculum outlines and character guidance materials have been made available to commanding officers. Keen interest on the part of so many chaplains is reflected in their regular attendance at meetings and their availability for appropriate duty assignments. The question of the association of chaplains in a pay status to Surface Units of the Naval Reserve is a subject of re-study in the Chaplains Division. Further information on this subject will be forthcoming in the near future.

CHAPLAIN ENSIGNS PROBATIONARY TRAINING PROGRAM

By CDR C. J. Covert (pers J-14)

The Chief of Naval Personnel has approved a special active duty training program for Ensigns Probationary, ChC, 1995, for fiscal year 1956. Similar to last year's program for Chaplain Ensigns Probationary, the training period will run from 1 Jul to 26 Aug 1955. The Chaplains' School of Indoctrination at Newport, R. I., has been designated as the place where the program is to be implemented.

Eligibility Requirements

Those Ensigns Probationary, ChC, 1995, whose progress in their theological studies indicates eligibility for completion of studies and full ordination on or before 1 Sep 1956, are eligible to apply for the July 1955 class. Certification to the effect that the applicant will have completed ninety (90) semester hours of theological studies by 1 Sep 1956, must be furnished with his application.

Pay and Allowances

Trainees will receive full pay and allowances as Ensigns during the eight week period in addition to travel allowance. Uniforms will be furnished at no expense to the trainee. The trainee will be expected to furnish the following items at his own expense: one pair of tan shoes, tan socks, insignia for shirt collar, insignia for overseas hat and one khaki web belt.

These items may be purchased on the Naval Station after reporting. Approximately fifteen (15) dollars will cover all uniform expenses.

Obligations Incurred

The trainee must agree to apply for a superseding appointment of Lieutenant (junior grade) in the Chaplain Corps of the United States Naval Reserve at least one hundred and twenty (120) days prior to the completion of his theological studies and final ordination and to accept such an appointment, if offered, and to retain this appointment for a period of eight years subsequent to the date of acceptance. The acceptance of the superseding appointment will in no way obligate the United States Navy to order the appointee to active duty nor will the appointee be obligated to apply for active duty or to accept an active duty assignment except as applicable to members of the Ready Reserve. Appointees may, if they so desire, apply for active duty after accepting the superseding appointment and such applications will receive careful consideration. Thos appointees not coming on active duty will be placed in the Ready Reserve.

Procedure for Applying

Eligible Ensigns Probationary, ChC, 1995, should apply to the Chief of Naval Personnel, Pers J, via the commandant of their respective naval district. The district chaplain as well as the nearest Office of Naval Procurement will furnish application forms as well as more detailed information on the program.

Seminar Training

All Ensigns Probationary, ChC, 1995, are eligible to apply for one of the two annual training seminars for chaplains scheduled to be held at Norfolk, Va., from 13 to 26 Apr 1955, and at San Diego, Calif., from 1 to 13 Jun 1955. No one, however, will be accepted for both seminar training and the eight week training period at Newport. Information on the seminars may be obtained from the district chaplain's office.

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MARCH ALL HANDS SOMETHING SPECIAL

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to the same conclusion we did, they were on the team. It was really up to them to make something of themselves. By the same token it was up to all of us to make something of the ship. We were the ship. We did make something of it, but that's another story. It really surprised us to find last May, when the service-wide examinations for advancement in rating were held, to find that thirty-seven percent of our men actually received advancement.

Navy Is Team-work

On occasion, I personally talked to the crew at quarters along the above lines. I also talked on safety and first aid. Here again the approach of "you must obey the safety rules" and "you must learn your first aid" seemed inadequate. What I talked about was the fact that safety was an all hands job. We were on a tanker and many times carried high test gasoline. Any man in the crew, anyone at all, could light a match or strike a spark, or do any one of a hundred things that might set off that gasoline. No amount of policing would do. It was absolutely essential that each and every man get himself in hand and not do any of the things that might possibly start a fire. In addition, we sent every man to the two-day fire fighters school and told them why. We wanted every man to know what he was up against in an oil or gasoline fire, know how to handle one should he be the one to discover it, and to be competent to take his place in the ship's fire fighting organization.

I fully agree with the encouragement of individual responsibility and personal competence. And encouraging of men to figure things out for themselves as human beings, seems to me to be the best defense against propaganda, the greatest strength of the Democracy, and the largest untapped source of the free world.

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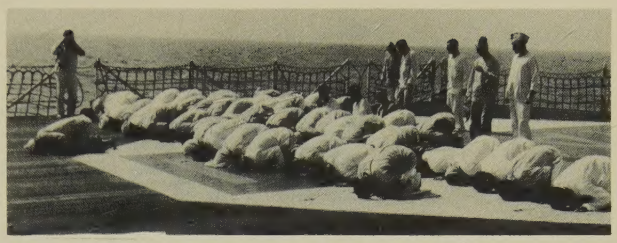
PRAYERS AT SEA

Public prayer over a ship's intercom is a growing request made by commanding officers to chaplains. Usually a regular schedule is set up. Response from ship's company is reported as warm for this aspect of the ministry. One Destroyer Force Chaplain, CDR Glyn Jones, has indicated the most common occasions upon which these public prayers are made in his command. They are:

- o Getting underway for a long cruise.
- o Thanksgiving for a safe journey upon arrival in port from an extended cruise.
- o Morning prayer at quarters.
- o Grace at meals in the wardroom and chiefs' mess.
- o Evening prayer at taps.



OPERATION MERCY

The fourth cruise of the U. S. Naval Hospital Ship Haven in Korean waters turned up a surprise 'first' for all hands, including Chaplains Roy L. Bonner and Joseph D. O'Leary. Completing its tour in the area the ship was ready to head for points east when orders reversed the direction and set them sailing the long way around to participate in "Operation Mercy."

First stop was Saigon, Indo-China. Upon arrival 721 sick and wounded French Army veterans of Dienbienphu, along with a number of released captives of the Communists, were taken aboard. Haven's voyage continued with the new patients destined for Oran, Algeria. The 22 days' travel time proved an interesting as well as educational experience for both Americans and guests. Internationalism was in much evidence as the chaplains ministered to the French, who consisted of North African, Sengales, Algerian, Mohammedan, and French Legionnaire troops. New Testaments, furnished by the Japanese Bible Society in Tokyo, were given to the patients of Protestant Faith. Roman Catholic Chaplain O'Leary provided Rosary beads for the Catholic men. Both chaplains had obtained an ample supply of 'health and comfort' items and reading material from the American Red Cross at Yokosuka as well as from the French Red Cross at Saigon. The Haven, having a full complement of doctors and nurses, was well prepared to care for the sick. The chaplains tended their spiritual needs.

Shellbacks

For those who were ambulatory the traditional crossing of the Equator provided much amusement and surprise for the French veterans as well as a thorough initiation of the lowly pollywogs of the ship's crew.

There was general interest as the ship passed through the Red Sea. The chaplains pointed out the two traditional spots where Moses supposedly led the Children of Israel across. And there, too, the Mohammedan members amongst the French patients made their obeisance and prayers to Mecca. 400 colonial troops were disembarked at Oran, Algeria and the ship continued on to Marseilles, France where the remaining patients were disembarked.

Answering an SOS Call

The eventful moments of the trip were not over; however, for the Haven. In mid-Atlantic an SOS call was heard from a Swedish merchant ship. A member of her crew was critically in need of a doctor. Immediately the Hospital Ship Haven answered the call, arranging a rendezvous. There the patient was removed to the Haven and an emergency operation performed. Within a week the patient recovered and was disembarked at Panama.

The First

At last the Haven pulled into Long Beach, California, on the first of November. The errand of mercy, which detoured the return home, had created the situation which made the Hospital Ship Haven the first of that class to have circled the globe.

CALENDAR CORRECTION

Change Jewish Feast of Weeks to read "27 May, sundown". Change Jewish Day of Atonement, Yom Kippur, to read "25 September, sundown".